Then for the *Church*, how properly might That be call'd a *Den of Thieves*, when Thoſe who poſſeſs'd its Preferments, poſſeſs'd them only by *Robbery* and Sequeſtration! And all other Circumſtances were exactly agreeable to this; when Confuſion paſs'd for Diſcipline, Falſe Doctrine for Divinity, Pedantry for Learning, Jargon for Eloquence, Hypocriſy for Holineſs, and Blaſphemy for Devotion. Then it was (and there could not be a more proper Seaſon for it) that ſo many New, Anti-religious *Sects* ſtarted up among us, ſuch as *Quakers*, *Ranters*, *Muggletonians*, and others of different Shapes, unheard of before in any Age of the Goſpel. It was the Iniquity and Corruption of thoſe Times, that hatch'd That numerous Spawn of ſtrange, obſcene Hereſies; as *noxious Reptiles* are always apt to be generated out of *Filth*, and *Putrefaction*.

Thus excellent then, as I have repreſented it, was the *Jewiſh* Conſtitution, and thus excellent is Our's. And Theſe, which I have mention'd, were the Miſeries which both We and They felt by having our Conſtitution overturn'd. Conſequently, it is too plain to require any Proof, That it was a ſignal Mercy in God to reſettle our Foundations after they were ſubverted. I ſay it was a ſignal Mercy *in God* to do all this. For,

II. "To bring about ſuch a *Reſtoration*, is, to the "laſt degree, Difficult; and requires the immediate "Interpoſition of God's Power, and Providence." Which was the ſecond Thing I propos'd to conſider.

It is to Him, indeed, that we ought, in a *large Senſe*, to aſcribe all Events whatſoever: Our Bleſſed Saviour aſſuring us, that not an *Hair falls from our Heads*,

nor

nor a *Sparrow to the Ground*, without his Notice. But yet *ſome* are more remarkable Effects of His *particular Providence*: They are ſo great and ſurprizing, that humanly ſpeaking, it is impoſſible to account for them; and therefore they are to be aſcrib'd to His immediate Power and Wiſdom. In ſuch a Caſe, *All Men that ſee it ſhall ſay, This hath God done; for they ſhall perceive that it is His Work.* And certainly, there can ſcarce be a greater Inſtance of his extraordinary Interpoſition, than turning the Bent of Popular Madneſs, New modelling a whole Nation, and reſtoring a Conſtitution after it has been once entirely deſtroy'd. To call ſuch Order out of ſuch Confuſion, is like *Creating the World out of Chaos*; but *with God nothing is Difficult*, as well as nothing *impoſſible*. According to the Meaſures of Human Probability, how little Proſpect had the *Jews* of it, when They were in *Babylon*? Their Chiefs and Princes were in Captivity, and their Government utterly overturn'd. *They that hated them* were perfectly *Lords over them*. The *Anointed of the Lord*, the *Breath of their Noſtrils*, was not only *taken in their Pits*, but with this Progeny dy'd in Captivity; by which their Hopes were almoſt as much extinct, as if He had been *really the Breath of their Noſtrils*. So that a *Reſtoration* to them, was a kind of *Reſurrection* from the Dead; for to that, at leaſt, we may properly compare it, if not to a *Creation*, which I before-mention'd. And thus, indeed, it is compar'd by God Himſelf, in that Viſion of *Ezekiel*, which he ſaw, while with his Countrymen he was actually in Captivity, and a Deliverance from it ſeem'd impoſſible. By which Viſion, he had at once figur'd to him the

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Re-eſtabliſhment of the *Jews*, and the Reſurrection of all Mankind from the Dead. It is that elegant Repreſentation in the 37th Chapter of his Prophecy: Where, after having deſcrib'd the Valley *full of dry Bones*, the Re-union of them, and the Reviving of thoſe dead Bodies, he proceeds thus; *Then he ſaid unto me, Son of Man, theſe Bones are the whole Houſe of* Iſrael. *Behold they ſay, our Bones are dryed, and our Hope is loſt.— Therefore Prophecy unto them, and ſay, Thus ſaith the Lord God, Behold O my People, I will open your Graves, and cauſe you to come up out of your Graves, and bring you into the Land of* Iſrael.

Nor was our Caſe, in all Appearance, leſs deſperate, during the time of the *Great Uſurpation*. Our King, indeed, was not *carried away*, but he was *driven away* into *Exile*, tho' not into *Captivity*. His Enemies were not Foreigners, but (which is worſe) they were his own Rebellious Subjects; who had all the Power in their Hands, and had wholly overthrown the Conſtitution of the Government, both in Church and State. And yet this great Reſtoration was effected, not only without Bloodſhed, but even without Noiſe: And what was before thought *impoſſible*, was perform'd as if it had never been *Difficult*. But every Body knows the exceeding Improbability, and ſtrange Providences which viſibly attended that wonderful Tranſaction. I ſhall not therefore detain this Illuſtrious Aſſembly by unneceſſarily deſcribing it; but ſhall haſten to ſhew, in the next place, what Uſe we ought to make of it.

My third Obſervable therefore is this.

III. "That a Nation ſo ſignally deliver'd, is oblig'd, "both in Intereſt and Gratitude, to be, for the future,

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" entirely obedient to God's Commands; and especi-
" ally to abstain from *those Principles*, and *those Practi-*
" *ces*, which before provok'd Him so severely to punish
" them.

It is well known to all who are acquainted with the Stile of the Holy Scriptures, that this Expression, Thou shalt *be called*, is equivalent to Thou *shalt Be*; and that there are several other Instances of the same kind, both in the Old and New Testament, particularly, *Matth.* 5. 9. *Blessed are the Peace-Makers; for they shall be called the Children of God.* Whether this latter Clause of my Text, is to be understood (like the former) as a Prophecy; That they *actually would* be the *City of Righteousness, the faithful City*; or only as an Admonition, that they *ought to be so*, may admit of some Doubt. Because it may be a little difficult to assign the Time when that People fulfill'd this Prediction, by the *Righteousness*, and *Faithfulness* of their Behaviour. However, it is most probable, that it is to be taken, not only in the latter, but also in the former of these Senses; it appearing, from the Historical Account given us by *Ezra*, and *Nehemiah*, that upon Rebuilding the Temple and Wall at *Jerusalem*, those that came out of *Babylon*, were dispos'd *to serve the Lord with all their Heart*, and sincerely to repent of all their former Transgressions. And it is very likely they continu'd to do so for many Years; tho' they afterwards relaps'd, and became more corrupt than ever. And if it be hard to say when they answer'd God's Expectation in this particular, I fear it is much harder to say, when we did, or when we shall. Though (blessed be God) we have many worthy Defenders of our Constitution,

who

who deserve all imaginable Praise and Honour; and great Numbers, who in their private Capacity, contribute their Parts to make us answer the Character given in my Text; yet considering the wicked Principles of Many, and the wicked Practices of Most, it is too certain, that upon the Whole, we cannot, with any Propriety, be call'd, 1. *The City of Righteousness*, 2. *the faithful City*.

1. For as to the first of these Expressions; can we be call'd *The City of Righteousness*, when all sorts of Debauchery and Profaneness have, like a Deluge, overspread these Nations? When there are so many, who even *glory in their Shame*, make a *Science* of Lewdness, and are not only *Workers*, but *Professors* of Iniquity? *The City of Righteousness*? When there is so much bare-fac'd, shameless Injustice, only out of Prepossession, and Favour to a *Faction*? So much bitter Malice, Lying, and Slander against Those who never did *any Injury*, or gave *any Provocation* to the Authors of those Calumnies, unless by refusing to be of the same *unjustifiable Principles* with *Themselves*.

2. As to the other Expression of the Text, it will be as difficult to conceive, how great Numbers of Men among us can be said to be a Part of the *Faithful City*, unless it be so far as *the Faithful City is become an Harlot*. To consider a little particularly; this Word *Faithful* is us'd in several distinct Significations.

In the first place it implies *Loyalty*; Faithfulness to our *Governours*, and *being true to the Constitution* both in the *Church* and *State* under which we live. And can Those be said to be so, who are ungratefully insensible of the Happiness they enjoy from so Excellent a Constitution? By a most unjustifiable Schism separate from the Church, or are for introducing New Schemes and Alterations into the State?

Who, if they do Communicate with the Church, yet endeavour to enervate it's Discipline, dilute it's Doctrines, undermine it's Authority, betray its Interest, and in opposition *to* it upon all Occasions, defend the Cause of the most unreasonable Set of Schismaticks, that ever yet appear'd in the World. Has not the Power of the Church been laugh'd at, it's Ministers insulted and abus'd with the utmost Spight and Malice, and with a *pretended*, tho' *not real* Contempt? Has not it's Divine Institution been exploded, and it's very Ordination flatly deny'd? Then with regard to the *State*; can Those be call'd *Faithful* in this Sense, who tho' they may allow of a Government for some time, as long as they think it a *convenient thing*, and are pleas'd to say, it conduces to the *Good of the Publick*; yet have no Notion of what is call'd *Duty* to Governours, or of Subjection for *Conscience sake*; who set up the Power of the *People* above that of the *Prince*, explode *Divine Right* both in Church and State, as a Thing absurd and ridiculous in it's own Nature; as if God had either no Right inherent in Him, or were incapable of delegating it to another. All which Tenets can proceed from nothing but from their want of Religion and Reason, and from their not having a due Respect even for the adorable Majesty of that *High and Lofty One that inhabiteth Eternity!* Can Those be imagin'd heartily to rejoyce, and give God Thanks for the Miraculous Deliverance of this Day, who by their Words and Actions make it visible to all the World, that they are heartily sorry it ever happen'd? Or can Those be thought to do so, whose Day of solemn Thanksgiving is the *Thirtieth of January*, not the *Nine and Twentieth of May*? Who justifie and inculcate the *very same Principles*, which produc'd

duc'd the Great Rebellion, and all those dismal Confusions from which we were this Day deliver'd? Who with unparallell'd *Confidence* and *Presumption* (not to give it a *worse Expression*) openly deny and ridicule Those Maxims which are fundamental to the Constitution of our Government; and which no body, in any Age, except that which We are *now remembring*, and that in which We *now Live*, ever dar'd so much as to question. And all this out of a Pretended Zeal for *another late Deliverance*, and for the present happy Settlement which is most shamefully affronted and dishonour'd by so vile a Supposition; and which *We* have often demonstrated to be intirely *consistent* with those *Fundamental Maxims*, and with the *strictest Doctrines* of the Holy Scriptures: According to which, we have prov'd it not only lawful, but our Duty to *submit to*, and *rejoyce in* the present happy Settlement, sincerely, heartily, affectionately, without any Prevarication or Reserve, and to defend and maintain it against all *Opposers* or *Pretenders* whatsoever.

This unavoidably puts us in mind, of their denying and ridiculing an express Doctrine of the Holy Scriptures, which, upon these Occasions, we are particularly oblig'd to take notice of; I mean the Doctrine, That *The Powers that be, are ordain'd of God; Whosoever therefore resisteth the Power resisteth the Ordinance of God, and They that resist shall receive to themselves Damnation.* A Doctrine, which after all the Cavils that have been urg'd, and the Rage that has been express'd against it, is certainly True, if the Scriptures be so. It may perhaps have been falsly *stated*, and falsly *prov'd*, and *wrong Consequences* may have been drawn from it; but if That shews it to be false, scarce any Proposition in the World can be True. It does not indeed settle, or

determin the particular Laws, Forms, or Constitutions of *particular* Governments, nor declare in whom each of them lodges the Supreme Power: But, in *the General, Resistance* to *Governours* from the *Governed*, is (without any Exception) as clearly and expresly forbidden, as Murder in the Sixth Commandment, or Adultery in the Seventh. It seems very strange therefore, that Men should so loudly and positively declaim against it, especially, since it is likewise the Doctrine of the Primitive Christians, of the most eminent Writers in all Ages, both Divines and Lawyers, of all Churches, and all Religions, that can properly be call'd so, particularly of our *own Church*, and even of *the Laws of the Land*. It has also been sufficiently prov'd from Reason; and all the Arguments against it, both from Reason and Scripture, have been abundantly Confuted: We have prov'd, that it is not only True in it self, but advantageous in its Consequences, and that to the Subjects, as well as the Governours; tending to secure the *Liberties* of the *former*, as well as the *Authority* of the *latter*: That it is entirely consistent and reconcilable with the *present happy Settlement*; nay, that it is the great *Support* and *Security* of it; and that the *contrary Principle* directly tends to *overturn* and *destroy* it. However, as I said, it is plainly the Doctrine of the Scriptures; and if it be, ought it to be made the Object of a *senseless dull Jest*? ought it to be **branded**? To be call'd a **Slavish**, ☞ a **Damnable**, a **Blasphemous** Doctrine? Or rather, is it not the Height of *Blasphemy* to Fix such *black* and *odious* Epithets upon it? Certainly Men had need be very sure They are in the Right, before they presume to utter such Expressions; which, even if the Matter be but barely *doubtful*, no true Christian can hear or read without Hor-

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rour. But as such Persons are certainly in the Wrong; may God of his infinite Mercy give them a sight of their Guilt and Rashness; lest, while they express so much *Scorn* or *Rage* against the Doctrine of the Holy Ghost, as well as of our most *excellent Church*, those Words of the Prophet, the Author of my Text, should be apply'd to the Controversy between the *Church of England* and *Them*, which were first spoken of; That between the *People of Judah* and *Senacherib King of Assyria*, *The Virgin, the Daughter of Zion hath despised thee, and laugh'd thee to Scorn; the Daughter of Jerusalem hath shaken her Head at Thee, whom hast thou reproach'd and* blasphem'd, *and against whom hast thou exalted thy Voice, and lifted up thine Eyes on High? Even against the* HOLY ONE OF ISRAEL.

Men are said to be *Faithful* in a *second* Sense, when they are *True* and *Sincere* in their mutual *Intercourse* with one another. And was there ever so much Deceit, Falsehood, and Treachery, as now? When there are so many, who to serve the little Interests of this foolish World, or even to gratify the very Appetite of Tricking and Deceiving, are continually circumventing, or undermining their Neighbours; make all *Wit* consist in *Cunning*, and endeavour to laugh Truth and Probity out of Countenance. But let them endeavour it as long as they will, most certainly, they will never be able to effect it. A Man of Vertue will always shew his Face with Honour, while others are forc'd to *hide Theirs* with Shame and Confusion. And how much so ever crafty Men may value themselves upon their hollow Hearts, double Tongues, and slippery Dealings; it will appear to all considering Persons, and at last be made manifest to all the World, that Cunning does not argue a *Depth of Understanding*, but only a *Base-*

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ness and *Littleness* of Soul; and that an open Generosity of Temper (which at the same time is very consistent with *true Prudence*) is the Character of a *Wise* as well as of a *Brave* and *Honest* Man.

3. Lastly, To be *Faithful*, implies being a *true Believer* with regard to those Points of Faith, which are propos'd to us in the Holy Scriptures. And have we not numbers of Men among us, who deny, and argue against the Articles of our Faith, the Divine Authority of the Scriptures, the Immortality of the Soul, if not the very Being of a God? If God has not been deny'd, He has been, and continually is, plentifully Blasphem'd, and that in the most open and impudent manner, in *Publick Conversation*, in *Print*, in a great variety of wicked *Books* and *Pamphlets*; and the Ungodly Tenets have been propagated and dispers'd with uncommon Care and Industry, by Men who seem to have declar'd War against Heaven, and to stand at perfect Defiance with the Almighty.

These Three, which I have mention'd, are the different Significations in which this important Word *Faithful* is us'd: And it is very hard to say, how the Persons I have been describing, can be Members of the *Faithful City*; unless Men can be said to be *Faithful* by being *Disloyal*; *Faithful*, by being *Perfidious*; *Faithful*, by being *Infidels*.

If these Things are in their own Nature extremely *shocking*, We cannot help it; and tho' We be never so cautious in the choice of our Words, they will, and indeed they ought, to appear so. And therefore, we are most unreasonably accus'd of *Heat* and *Passion*, when we only set them in a true Light, and display them in their proper Colours; which is absolutely Necessary, and our indispensable Duty to do, that well-meaning Persons may be un-

undeceived, and abhor the Tendency of such pernicious Principles and Practices. All *Personal Reflections* we entirely set aside; We purposely avoid all *provoking*, and (as far as the *Nature of the Thing* will permit) even *severe* Expressions. And if after all this, we must be charg'd with Violence and want of Temper, by those who *of all Mankind are most guilty of it Themselves*; we are sorry for it, I mean *for their Sakes*, not *for our own*; heartily sorry, that Men will suffer Themselves to be so *unaccountably infatuated* by the sound of three or four misapply'd Words. I only desire it may be consider'd, that the very Laws which command the Observation of This, and some other Days, nay, the Prayers which we have this Morning been offering up to Almighty God (and sure we did not mock Him, when we address'd our selves to Him) are compos'd in full as severe Expressions, as any I have made use of.

In those Prayers We bless God for having deliver'd us *From the unnatural Rebellion, Usurpation, and Tyranny of ungodly and cruel Men; for overthrowing the wicked Designs of those Trayterous, Heady, and High-minded Men, who under pretence of Religion, and his most Holy Name, had contriv'd the utter Destruction of this Church and Kingdom. We beseech him to send forth his Light and his Truth, for the Discovery of these Depths of Satan, this Mystery of Iniquity. To infatuate and defeat all the Secret Counsels of the Ungodly, to abate their Pride, asswage their Malice, and confound their Devices. To strengthen the Hands of our Gracious Sovereign Queen* ANNE, *and all that are put in Authority under Her, with Judgment and Justice,* **to cut off all such Workers of Iniquity, as turn Religion into Rebellion, and Faith into Faction,** *that they may never again prevail against us, nor triumph in*

the Ruin of the Monarchy, and his Church among us. However, if this *foolish Prejudice* grounded upon a notorious *Slander*, and *Falshood* in Fact, must still be in force against us, so as to stop People's Ears to the plainest and most important Truths; we *must speak*, notwithstanding, tho' we have not yet found out any way to do it, without *Words* to express our Meaning: I say, we *must speak*, and if Others will not do *Their* Duty, we will do *Our's*. According to that Command of God to his Prophet, in the 2d Chapter of *Ezekiel*: A Passage extremely applicable to the Case I am now mentioning, and to those Persons who are obstinately guilty of the *Principles* I have been exposing. *And he said unto me, Son of Man I send thee to the Children of* Israel, *to a* **Rebellious Nation, that hath rebell'd against me: They and their Fathers** *have transgress'd against me, even unto this very Day. For they are* **impudent Children and stiff Hearted.** *I do send thee unto them; and thou shalt say unto them, thus saith the Lord God. And they, whether they will hear, or whether they will forbear, (for they are a Rebellious House) yet shall know, that there hath been a Prophet among them. And thou Son of Man, be not afraid of their Words, tho' Briers and Thorns be with thee, and thou dost dwell among Scorpions, be not afraid of their Words, nor be dismay'd at their Looks, tho' they be a Rebellious House. And thou shalt speak my Words unto them, whether they will hear, or whether they will forbear; for* **They are most Rebellious.**

But, perhaps, we shall be told, that we have been all this while proceeding upon a wrong Supposition, upon a mistake in Fact; that there are *no such Principles* in Being, as Those which I have been complaining of. It is, indeed, hardly credible, that any Body should assert this: and yet

it is common with those Men, to *defend such Principles* in one Sentence, and *deny that there are any such Principles* in another. According to this way of Proceeding, I suppose they will, in a little time, deny that there ever was any Subversion of the Government, as we have been all along imagining; and consequently, that there was ever any Re-establishment of it. They already insist upon it, that there was *no Rebellion*; the next Step is to assert, that there was *no Civil War*. No; *They have not so much as heard whether there were any* RESTORATION. These things they may almost as well affirm, as many other amazing Falshoods in Fact, and Paradoxes in Reason. The Truth is, by their huddling and confounding Notions, by their labouring to darken Peoples Understandings, and pervert the Use of Words, They seem to have form'd a Conspiracy against *Common Sense*; The boldest Enterprize that ever was yet undertaken, and we hope the most unsuccessful.

Tho' there are too many, who are, in the highest Sense, Obstinately guilty of these Wicked Tenets and Practices; yet their Numbers are so inconsiderable, that They wou'd not dare so much as to shew Themselves, were they not supported by others, who meaning well, are misled by Those whose Principles They would abhor, were they but truly sensible and appriz'd of 'em. Tho' we heartily *desire*, and *endeavour* to reclaim even the *former* of These; yet our *greatest Hopes* are to undeceive, and disabuse the *latter*. We earnestly beseech them therefore, *in the Bowels of our Lord Jesus Christ*, and as they tender both their Temporal, and Eternal Interest, not to be amus'd with Popular Phrases, *but seriously to consider these Things*. Those who delude them, *talk* indeed of *Peace*; but We not only

recom-

recommend it, but *ſhew them* the way to it. To what purpoſe is it for Men to make general Declamations in praiſe of Love and Unity, while, by their Behaviour and Principles, they render ſuch a Reconcilement abſolutely impoſſible? *Joram* could ask the Queſtion, *Is it Peace, Jehu?* But he receiv'd a very proper, tho' ſharp Anſwer, *What Peace, ſo long as the Whoredoms of thy Mother Jezebel, and her Witchcrafts are ſo many?* We, on the other ſide, direct and ſhew them *how*, and *in what* they muſt unite: And *how* ſhould that be, and *in what*, but in *the true old Principles* of the *Chriſtian Religion*, and of that *Church* and *State*, to which *We all belong? This*, and *This only*, is the true Way to Peace and Unity. Let the Republican forſake his falſe Schemes of Government, the Deiſt his Infidelity, the Socinian his Hereſy, the Sectary his Schiſm, and all of us our Sins; and let us *return to the Lord, for He will have mercy upon us, and to our God, for He will abundantly pardon.* It is Thus that we may indeed lay aſide all our Animoſities, heartily reconcile in one, eaſie, uniform Scheme, *Take ſweet Counſel together, and walk in the Houſe of God as Friends.*

And ſurely ſuch an Union of Principles and Affections among us, was never more neceſſary than it is now, in this *great Conjuncture of Affairs*, which is hardly to be parallell'd in Hiſtory. All the World in Arms! Nothing *but Wars and Rumours of Wars!*—And tho' (bleſſed be God) we have reaſonable Hopes of a happy, and even a ſpeedy Iſſue; yet that Iſſue is ſtill in the Hands of Providence, and conſequently to us ſtill uncertain. One thing we may do well to remember, that notwithſtanding the Excellence and Purity of the Conſtitution we enjoy, and of the Religion we profeſs, we cannot be more the peculiar

liar People of God than the *Jews* were; and after all the miraculous Deliverances he had afforded them, they were at last, upon their repeated Provocations, finally extirpated without any Hopes of another Restoration. That the like dreadful Judgment may not fall upon us, let us break off all our Sins by Repentance, and in particular, be heartily Thankful to Almighty God for his extraordinary Mercies already vouchsaf'd to us; especially for that which we this Day joyfully commemorate. And for our Encouragement, there now seems to be a very *promising Prospect* before us. Many who were not long since *exceedingly deluded*, seem now to be in a great Measure *undeceiv'd*, to *open their Eyes* to the Truth, and to be more *dispos'd* to a *thorough Reconciliation*, than they have ever been since they were first so deluded. We enjoy the Happiness of a most excellent QUEEN, Now, serv'd and assisted by *Wise*, *Faithful*, and *Religious Counsellors*, and *Senators*; Which we of the *Clergy*, surely may be allow'd to say, without the least imputation of Flattery: Since not to mention what they have done to support and enrich the State, there has been that perform'd by Them to strengthen the *Church*, which cannot be equall'd since its Reformation from Popery. However, if we must not praise them, we may at least be permitted the Liberty of offering our *Thanks* to Them, and our *Prayers for* Them. May the God of Heaven and Earth reward their pious Labours, their *good Will to Sion*, with increase of Honour and Happiness in this World, and with everlasting Glory in the World to come. In consideration therefore of all these great Things which have been done for us, I cannot, I think, better conclude this Discourse, than by reciting a memorable Passage out of another part of the Prophecy, deliver'd by the Author

of

of my Text: Since it is wonderfully applicable, not only, to the joyful occasion of this Day, it being a Song of Triumph, upon the great *Restoration* of the *Jewish* Constitution, which the Prophet foretold, and which I have all along paralell'd with *our Restoration*; but also to *some other*, and *much later* happy Events, with which it has pleas'd Almighty God, to bless these Sinful Nations. It is in the 44th Chapter of this Prophecy; and as I repeat it let particular Notice be taken, of God's *confounding the deepest Designs* laid by the *wise* and *crafty* Men of *this World*; and especially in the *last Verse*, let it be obsery'd, that CYRUS is in that Respect a Parallel with OUR ~~most~~ *Gracious* and *Pious* SOVEREIGN, *Jerusalem* with our *excellent Constitution*, and *One Temple* with FIFTY CHURCHES. The whole Passage runs thus. *Sing O ye Heavens, for the Lord hath done it; shout ye lower parts of the Earth, break forth into Singing ye Mountains, O Forrest and every Tree therein: For the Lord hath redeemed Jacob, and Glorify'd Himself in Israel. Thus saith the Lord, thy Redeemer and He that form'd thee from the Womb, I am the Lord that maketh all things, that stretcheth forth the Heavens alone, and spreadeth abroad the Earth by my self: That* **frustrateth the Tokens of the Liars, and maketh Diviners Mad; that turneth wise Men backward, and maketh their Knowledge Foolish:** *That confirmeth the Word of his Servant, and performeth the Counsel of his Messengers: That saith to* **Jerusalem thou shalt be inhabited, and to the Cities of Judah, ye shall be built, and I will raise up the decay'd Places thereof:** *That saith of* CYRUS *he is* **my Shepheard and shall perform all my Pleasure.** *Even saying to* **Jerusalem** *thou shalt be built, and to the* **Temple** *thy Foundations shall be laid.*

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SERMON

Preach'd before the

Sons of the CLERGY,

AT

Their Anniversary-Meeting

IN THE

CHURCH of St. *PAUL*,

Dec. 6. 1709.

By FRANCIS ATTERBURY, D. D. Preacher at the *Rolls*, Dean of *Carlisle*, and Chaplain in Ordinary to Her Majesty. Bp of Rochester

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To which are annex'd, An *Abstract* of the *Charter*, erecting the *Corporation*; and a True Account of the *Sums*, distributed since its Erection.

LONDON:

Printed for JONAH BOWYER, at the *Rose* in *Ludgate-street*, near the West end of St. *Paul's* Church, 1709.

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Dec. 6. 1709.

By FRANCIS ATTERBURY, D. D. Preacher at the Rolls, Dean of Carlile, and Chaplain in Ordinary to Her Majesty.

To which are annex'd, An Abstract of the Charter, creating the Corporation; and a True Account of the Sums, distributed since its Erection.

LONDON:

Printed for JONAH BOWYER, at the Rose in Lindgate-Street, near the West end of St. Paul's Church, 1709.

DEDICATION

To the WORSHIPFUL

Mr. *John Tenison*,
Mr. *John Scott*,
Mr. *Thomas Fulkes*,
Dr. *Humphry Colmer*,
Dr. *John Freind*,
Mr. *Anthony Webster*,
Mr. *John Markham*,
Mr. *Benajah Barret*,
Mr. *John Bosville*,
Mr. *George Plaxton*,
Mr. *Joseph Sherwood*,
Mr. *Augustin Martin*,

STEWARDS

For the Late

FEAST

OF THE

SONS of the CLERGY.

GENTLEMEN,

YOU *desir'd me to preach, and print this Sermon: I comply'd with You in both these Requests; tho' I had just Objections to both of them. Permit me now, in my Turn, to ask one thing of You; against which, I think, there lies no Objection: That, as You*

You have, with some Trouble and Expence, supported our Anniversary Meeting; *so You would continue always to countenance it by Your Presence, and heartily to favour the honest and pious Design of it. There are, I believe, Two hundred Persons now living, who have gone before You in the* Stewardship. *If all these be as earnest and solicitous to promote that Charity, when out of that Office, as they were, when in it, we need not doubt, but that it will spread and enlarge itself, every Year, more and more; as, God be thanked, it hath lately done, notwithstanding the great Discouragements under which it labours, by reason of the Publick Taxes, and its many new Rivals in the same* Labour of Love: *but chiefly, by reason of the Growing Wickedness of Those, who, being Enemies to the Clergy and to the Religion of Christ, must needs be Enemies to this particular Charity.*

In composing this Discourse, I purposely declin'd all Offensive and Displeasing Truths, as Unseasonable at a Time peculiarly dedicated to the Exercise of Charity; not as in themselves misbecoming the Preachers of the Gospel: For I have learnt from One, who well knew and practis'd every Art of Spiritual Prudence, so as to become all things to all,

all Men, *in order to* save *some*; *that there are also Times, when we must be* instant *in preaching the Word, tho'* out of Season; *and when we may, who* please Men, are no longer the Servants of Christ; *Times, when that holy* Παῤῥησία, *so much spoken of in Scripture, is necessary; even that undaunted Firmness of Mind, and Freedom of Speech, by which the Doctrine of the Gospel was disseminated at first, and must still be maintain'd. When such Opportunities offer themselves, God, I hope, will enable all Those, who wait at his Altar, to discharge a good Conscience, with equal Wisdom and Courage.*

I have added, here and there, in the Margins of the following Sheets, some Passages from St. Chrysostome; *because they are not only very Apposite, but express'd also with great Life and Beauty: And I had Hopes, by the Means of them, to excite those of my Brethren, who are newly enter'd into the Ministry, carefully to peruse that Excellent Treatise, from which they are taken; a Treatise, which, next to the Sacred Pages themselves, and the Offices of Ordination prescrib'd by our Church, is, I am persuaded, of the greatest Use to give us true Impressions of the Dignity, and Duties of the Priesthood, and to warm us into Resolutions of acting, in every*

case,

case, as becomes our Sacred Character. I cannot but express my Satisfaction that a Learned Hand * hath lately taken this Useful Piece out of St. Chrysostome's Works, and publish'd it in a separate Volume.

*Mr. Hughes of Jesus Coll. Camb.

Excuse me, Gentlemen, for mixing things of this Nature in an Address to You; which was design'd only to acquaint the World, Who are answerable for the Publication of this Sermon; and to assure You, after the most proper manner, that I am

Dec. 23. 1709.

Your very Affectionate and most Humble Servant,

FRANCIS ATTERBURY.

A SERMON

Preach'd before the

Sons of the CLERGY.

ROMANS xi. 16.

If the First Fruit be Holy, the Lump is also Holy; and if the Root be Holy, so are the Branches.

THE *Jews*, as they were the most remarkable People upon Earth, in many respects, so particularly in this; that they preserv'd the Pedigrees of their several Tribes, and Families, with a more scrupulous and religious Exactness, than any other Nation in the World.

This Care was infus'd into them, and many ways cultivated by God himself, in order to ascertain the Descent of the *Messiah*, when he came, and to prove that he was, as the Prophets had foretold he should be, of the Tribe of *Judah*, and of the Lineage of *David*.

That Tribe indeed was moſt concern'd, on this Account, to preſerve their Genealogy entire. However, other Tribes there were, (for inſtance, *Ephraim*) which, tho' not entitl'd to this diſtinguiſhing Honour, yet ſet up their Pretences to it; and all of them, even without ſuch a particular Claim, had great reaſon to glory in their common Deſcent from *Abraham*, *Iſaac*, and *Jacob*; the peculiar Favourites of Heaven, to whom the Promiſe of the Bleſſed Seed was ſeverally made. All of them, therefore, ſtudiouſly cheriſh'd the Memory of their honourable Extraction, and carefully preſerv'd the Evidences of it.

The Example of St. *Paul* is a Proof that their Zeal in this caſe was laudable. For even He himſelf, who was the Apoſtle of the Gentiles, in thoſe very Epiſtles which he wrote to the Gentile-Converts (particularly to thoſe of *Rome*; the proudeſt part of the Heathen-world, and who had entertain'd the moſt contemptuous Opinion of the *Jews*) fails not to magnify the great Priviledge of his Birth, and highly to value himſelf upon it. Twice we find him, not only boaſting of his Parentage, as an *Iſraelite* at large, but particulatizing his Deſcent from the Tribe of *Benjamin*.* He often, and amply declares the great Advantage, † which belong'd to the Seed of *Abraham*, as ſuch; *to whom* (as he ſpeaks ‖) *pertaineth the Adoption, and the Glory, and the Covenants, and the Giving of the Law, and the Service of God, and the Promiſes; whoſe are the Fathers, and of whom, as concerning the Fleſh, Chriſt came.* And tho', *as concerning the Goſpel, they were*, he ſays, † now *Enemies* thro' Unbelief, *yet* ſtill he affirms, that, *as touching the Election*, or as the Elect People of God, *they are beloved for the Fathers ſakes.* And on this Foundation he builds

*Rom. xi. 1. Phil. iii. 5.
†Rom. iii. 1, 2.
‖Rom. ix. 4, 5.
†Rom. xi. 28.

builds an Argument, of great Importance, for the general Converſion of the *Jews* to the Faith of Chriſt, when once *the Fulneſs of the Gentiles* was come in: Then, he ſays, God would *provoke the Jews to Emulation*; ſo that They, ſeeing the univerſal Reception of the Goſpel by the Heathens, ſhould be induc'd, at length, to believe in Chriſt, as *Abraham* did, and, following his Faith, ſhould likewiſe ſhare his Reward: *for, if the Firſt-Fruit be holy, the Lump is alſo holy; and, if the Root be holy, ſo are the Branches.*

By *the Firſt-Fruit*, and *the Root*, in theſe words, we are to underſtand the three great Progenitors of the *Jews*, *Abraham*, *Iſaac*, and *Jacob*; chiefly the Firſt of them; who, being eminently *Holy*, and Dear to God, ſhould derive a Bleſſing to his Poſterity on that account, and prevail, at laſt, to have *Them* alſo accepted as Holy, and inſtated in the Favour of God. For, as the whole *Lump*, or Maſs of Corn, under the Law, was hallow'd by the *Heave-Offering* * of the *Firſt-Fruits* dedicated to God; as the *Branches* partake of the Vigour and Vertues of the *Root* from which they ſpring; ſo the great Body of the *Jews* are accepted in *Abraham*, and ſanctify'd by their Deſcent from him. They cannot, therefore, be finally rejected; but ſhall, in God's good time, be admitted to partake of all the Priviledges and Benefits, which belong to that Sacred Alliance.

* Num. xv. 20. *where the Words* φύραμα & ἀπαρχὴ *us'd by the Apoſtle, are likewiſe employ'd.*

And this they ſhall attain to, partly in Vertue of the *Promiſe* made by God, when he enter'd into Covenant with *Abraham*; and partly alſo, in Vertue of thoſe Principles of Piety and Goodneſs, which they derived from their Anceſtors, and from the holy Law of God, committed to their Cuſtody; Principles, which tho' they might be obſcur'd and buried for a